

*city*, third of a series of studies on the form and functions of African cities (the others being Lourenço Marques and Dar es Salaam), focuses upon the delimitation and description of the Central Business District. After a broad historical and contemporary overview of the site and situation of Mombasa, de Blij defines the C.B.D. (primarily by the intensity of retail frontage), and in a series of over 35 maps details the distribution of as many different kinds of retail establishments. Sprinkled through the text are numerous observations on racial patterns, the Asian dominance of trade, the enormous ethnic and religious fragmentation, and the prospects for the city's future (astutely pointing out the important role of the mainland areas). Although well written, *Mombasa* nevertheless seems little more than a popular description of this intriguing port city sandwiched around an interesting exercise in urban land-use mapping. Its implications for further African urban research will be limited both by the breadth of the description and the narrowness of the analysis.

*Nairobi: city and region* is far less satisfying. An outgrowth of lectures prepared for courses and field excursions of the Department of Geography at University College, Nairobi, the volume reads more like a field manual than the insightful analysis of this East African metropolis which is so greatly needed. It is fundamentally an encyclopaedic description not of the city itself, nor of the functional region focused on it, but of the area defined by the Nairobi sheet of the 1:250,000 series of maps issued by the Survey of Kenya. The primarily factual and uninterpretative sections cover geology, physiographic divisions, climate, vegetation, fauna, the Kikuyu, Kamba, and Maasai, agricultural land use, pastoral land use, the city of Nairobi (23 pages), manufacturing industries, and geographical names. As a handbook, the volume serves its purpose well. Unfortunately, it adds little new to our knowledge of Nairobi.

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**Schism and Renewal in Africa: an analysis of six thousand contemporary religious movements** by DAVID B. BARRETT

London and Nairobi, Oxford University Press, 1968. Pp. xx + 363. 65s.

For over a hundred years, from the time of the first ecclesiastical schism in West Africa, movements of renewal, protest, and dissidence have been taking place inside and outside the Protestant and Roman Catholic churches in 34 nations and among some 300 tribes of Africa. Dr David Barrett, now teaching at Columbia University, New York, in the Department of Religion, spent three years in travel and research in Africa to compile the data on these movements and to elaborate the theory of independency. He uses this term to cover 'the widespread phenomenon in which large numbers of former adherents of mission churches have seceded in order to assert their right to freedom from a larger ecclesiastical control, and in which others have founded new movements and organizations independent of direct or indirect control from the Western world.' This is the central theme which is convincingly described and exhaustively documented here, in a survey of major importance.

Barrett begins by examining the problem in detail among one particular tribe, the Luo of Kenya, and then goes on to survey the phenomenon across the whole continent. The second part investigates the tribal societies in which 'independency' has been most prominent. In the third part the present and future prospects of the movement are examined.

Using a new type of cross-cultural methodology evolved during the study, Barrett shows that these movements of renewal and independency emerge spontaneously from a well-defined background of social and religious tension, whose strength is assessed for any particular tribe on a scale of 18 variable factors, which in combination, and in sufficient number, account for the presence or absence of independency in that tribe. These factors have to do with: (a) the nature of the traditional culture; (b) the nature and strength of the traditional religion; (c) the effects of colonial rule, especially the role played by white settlers in relation to tribal peoples; (d) the effects of missionary occupation, and particularly the translation of the Bible into tribal vernaculars; and, finally, (e) the religious situation among the tribe under study, with reference to the relative strength of Protestants, Catholics, and Muslims, and the importance of independency in neighbouring tribes.

Barrett's research methods might be open to question in that he opts for a breadth study of the one single phenomenon of independency among so many African tribes, instead of a depth study of one single society, which relates independency to all the interrelated factors—cultural, social, economic, political, and religious—in the context of which many scholars would contend that the phenomenon of independency can alone be understood. Granted, Barrett's methodology is dangerous from the standpoint of pure scholarship, as it is tempted to make generalisations in relation to the particular collocations of strain within particular tribes, generalisations that might not be supported by more extensive research. On the other hand, depth studies of particular tribes are often generalised and applied to other areas, whether the application is justified or not. Those who make practical use of the work of the anthropologists, sociologists, and mission historians have no other alternative than to generalise on the basis of particular studies. Barrett has therefore done us a signal service in pointing out the extraordinary series of parallels in movements of independency from one part of Africa to another, parallels which have so far remained largely unnoticed and unexplained except by a handful of scholars.

The second part of the study is of particular value for those who must make practical use of the data amassed. The heart of the problem is found to be the dawning perception by African societies, from vernacular translations of the Bible, of a major discrepancy between biblical religion and the versions of Christianity introduced from the western world. The western missionary onslaught on traditional African culture and religion has labelled as un-Christian many aspects of African culture which seem to have at least Old Testament sanction, such as the African view of the family, and respect for the ancestors.

In the third part, the dynamic nature of African religious creativity is shown to have produced a phenomenon in some respects unique in the history of religious movements. The future expansion of these movements can

be pretty well charted by the nature of the 18 factors which within any particular tribe make up the tribal *zeitgeist*.

The whole study is supported by a number of diagrams and tables, and illustrated with some striking photographs. Summary data on independency in 227 tribes, detailed church statistics, a tribal map of independency, and an important study of methodology are among the items to be found in the seven appendices; there are also four separate indices and an Anglo-French glossary.

Barrett's book, despite its controversial methodology, has particular relevance for Africanists and those interested in cross-cultural studies. But its greatest value must be for those who are least likely to read it and take it seriously, namely, missionaries and African church leaders in Africa. The independent church movements have now become so important that one could venture to suggest that the survival of Christianity in Africa will in large measure depend upon the willingness of leaders of the independent church movements and those of the traditional churches, planted as the result of western missionary activity, to undertake together the pilgrimage which will lead to the ultimate convergence of their distinct visions and the effective rooting of the Christian faith in African soil.

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**Transition in African Beliefs: traditional religion and Christian change— a study in Sukumaland, Tanzania, East Africa** by RALPH E. S. TANNER  
New York, Maryknoll Publications, 1967. Pp. xii + 256. \$10.

Much has been written in recent years about indigenising the Christian Church in Africa in relation to African culture. Few such critics ever say precisely where, how, and why this should take place, beyond making a few generalisations, which is a dangerous thing to do in Africa. This study in depth of traditional religion and Christian change amongst the Sukuma by Ralph E. S. Tanner, formerly of Makerere University College, Kampala, ought to be required reading for every Bishop, church worker, and theological student in Africa. In the field of applied anthropology this book of insights into Sukuma traditional religion and culture and its relationship to Christian theology and practice gives the professional kind of analysis which the Church in Africa needs.

Tanner points out that although the Supreme Being is not a practical force in Sukuma spiritual life today, the relationship to ancestor spirits is very real and living. Sickness, misfortune, good harvest, fertility, and death are subject to the powers of the spirits. As communication with them must pass through the mediumship of a diviner-magician, Sukuma animism has developed its own forms of ritual, prayers, and propitiation ceremonies. Non-ancestral spirit possession, coming from the coastal Muslim Swahili, has brought about the need for exorcism rites and the increased need for the services of the diviner-magicians. Although the more casual everyday